

his mother's arms at a cottage door, while
the common little bully may dominate a
small
~~from~~ nursery.

No doubt children not only inherit but
reflect their surroundings; ^{characteristics} in an infant's
face you may read the mood & manners
of those about him; you know whether, as
in that nursery life depicted by Gogol,
the children are the only considerations,
& knowing ^{if} ~~the fact~~ becomes more violent
& unruly, even while they are yet in arms, or
whether, on the other hand, they perceive that
they & those high authorities, their parents, are
under a reign of law, that "I must" ^{will} is

~~not the rule of every life & that no one is actuated~~
~~servants to~~ ^{is servitude to} "I must."

The child who grows up in this
latter atmosphere does not dream that he
is the center of the universe & is, from
his infancy, gentle, courteous & docile.

There are 4 considerations as then
we may make guesses at truth-beliefs
that an infant is a person with a mind
of his own. But we have a surer test; there are

Certain infallible signs which show that
 baby is cleverer than any of us, judged
 by the very standards that we set for ourselves!

Some of us are amazed at the facility
 with which our Belgian visitors have picked
 up English during the three years of the war:
 but then, their vocal organs had already
 been trained to speak, their minds were
 in the habit of receiving & their lips of
 expressing ideas; they already knew
 lots of words & had only to translate into
 another language. But - think what it
 must be to learn to articulate - a more
 difficult-art than that of perfect singing -
 think of using words for the first time, of
 leaving a few words for many occasions,
 of perceiving for the first time the
 images, the ideas, which words express;
 think of learning such elemental ideas as
 far & near, hard & soft, hot & cold, wet & dry;
 of such moral ideas as good & naughty,
 kind & cruel, greedy & generous, clean
 & dirty, polite & rude, ~~and many others~~ ^{to name only a few.}

These things & a thousand more a child will acquire in the period it has taken the Belgians to learn English. ~~Any~~ grown person does a skit or rid well & acquires two things intelligence on his part & ^{painstaking} practice: but what much if he stands & walks & runs, carries, lifts, walks up stairs & jumps.

For these & other reasons we may safely conclude that a child is a person & that therefore a child has a mind. ~~is very~~ active & intelligent. By the time he is three he can say all that he wishes to express in his own language; more, he is often bilingual, & I was once told of a child who at that age could speak Arabic, German & English at that age, ~~and~~ address ^{anyone} each, ^{to the right} person; ~~By the time he was three, the~~ child had accomplished what would be the work of a lifetime for most of us; not that he was especially clever but that he had a more ~~also spoke Arabic & German in other~~.

When we realise that a child has a mind as hearty in its feeding as is his body

little body, an exquisite though almost
 painful responsibility presents itself:
 we are awed almost in the same
 way as when we look at the heavens
 through a telescope. 'How shall we order
 the child?' we ask, the ordering being that of
 his mind ~~not~~ ^{on the} ~~rather~~ ^{moment} than of his body.
 Then, alas for the child! we make haste.
 We dangle at strings of beads to dangle
 before his eyes when there is all the sweet
 world for him to look at; we teach him to
 button & to lace when there are a thousand
 inviting things for his fingers to do upon
 which his muscles grow ~~strong~~ ^{firm} under the
 stimulus of his own eagerness.

We disregard the fact that during the first
 four or five years of life the child is under
 the care of a nurse more arbitrary than
 ever hailed from any institution. ^{Hands}
 off! she cries when we meddle overmuch
 & if we are wise, we obey because we
 know that she has had all experiences
 & never makes mistakes. Nature is

the child's guide, & circumstances. No
 depts - under nurse. Nature teaches him
 to walk & talk & know in a surprising
 way & circumstances give the needful
 opportunities. It is well it should
 be so; for he is not sap. guarded from
 our zeal. The poor little being with so
 many heavy tasks on hand would be
 worn out by our efforts to help & direct
 him. But Nature never tires him; she does
 not even let him perceive that he is being
 taught; when, behold, he knows! & we
 just watch & wonder & hail each new
 achievement with delight.

A via passiveness such as mother's is
 our rule in the early years; not out
 of tenderness for his "little" mind - his
 mind is by our means little, - but out
 of reverence for all that he must accomplish
 in the first three or four years of his
 life; we must envisage his tasks in order
 that we may not hinder him by our premature
 efforts to help; let us bear of every ~~small~~
 however engaging, which takes the task of

early instructions out of the hands of Nature. She turns most of her lessons into play, there is ~~where~~ the Mother comes in - she joins in the play & is not afraid of a good romp.

But, alas, the Mother has her tasks, she need not meddle with the child's amusements, his so-called "faculties"; but she must form the habits of a decent, ordered life, & ~~teach~~ ^{train} him ~~in~~ in obedience, cleanliness & self-control. Now all this is to be done it happily falls to other writers in our "Baby Number" to set forth.

But soon the time comes when the mind, which has its own appetites & is as avid of food as its partner, Brother Body, becomes clamorous; now comes a moment of much consideration for the mother. The child of four or five puts out certain signs of distress; he becomes restless, his games & playthings do not satisfy him, he asks 'Why' with a persistence that is tiresome because he hardly waits for the answer to his 'why'. The

child's mother is aware of his uneasiness,
 & says to herself, 'It's time Bobby did lessons', or
 'went to a Kinder garden'. The latter expedient
 is very tempting because the lessons are so
 like play, ~~that~~ the mother does not see danger.
~~in the fact that~~ ^{But} All the child's powers are ~~so~~
 carefully exploited, ~~that~~ ^{and} the thoroughness of the
 system & the charm of the teachers are in themselves
 limitations & leave no room for natural growth.
 Until we get schools where the teachers know
 how to let the children alone & at the same time,
 give them the knowledge they are restless for
 the want of, the rough & humble of the nursery
 or of the cottage home is better for persons of
 four or five than the best ordered school.

What they should want they should
 not have in the way of lessons at this
 stage is a rather baffling question. They
 are intellectually hungry, & the obvious
 solution is regular lessons; but parents
 are right a little afraid of nervous overstrain,
 a well-founded fear, because, while the mind
 of a young child is active, logical, in every
 way capable, the brain, that organ ^{by means} ~~through~~

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7 which mind operates, is not yet in
full working order, ~~contains~~ ^{modifications} ~~functions~~ ^{functions} ~~and gets~~ ^{into} ~~place~~ ^{the physiologists}
tells us, & we must not run the risk of overtraining.

We are faced with the difficulty of an active
principle, ^{mind} whose organ of expression, brain, is yet
in the act of becoming fit.

'Hand-very' work, or handicraft &
observation lessons are supposed to meet
the difficulty, to instruct & train the child
while they put little or no strain on the
mind; this is true to a considerable extent,
but the flaw in the argument is, that the
mind of the child is fully capable, it is his
brain that requires discriminating
treatment - & all work of hand & eye is
operated immediately by ~~means~~ ^{means} of nerves
which are of the very substance of the
brain. The fallacy that motor activities
precede intellectual activities, that those
spare the 'brain' while those exhaust it,
is probably answerable for the remarkable
increase in the number of neurotic children

belonging to

Aplopneuse

is the families of educated parents.

Children who have carried compasses
or cups of tea, or even breaded heads,
at an age when little fingers are constrained
by mere force of the will to please, run a
^{grave}
~~heavy~~ risk.

The problem is one which the mother
must work out for herself, with the help
perhaps of that 'nice girl from the village'
whom she will be able to train to be a wise
& passive guardian for her children
until lessons begin, say, at six.
Children want to know, & they
may learn a great deal, but
they must not perform that
act of harmony upon which all
the efficacy of lessons in the future
must depend.

They may hear Bible tales & fairy tales,
history tales & travel tales, all about birds
& beasts; but ^{may} know the wild flowers
the trees, the birds & insects that come in their
way by name & habit; may they may

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even learn French words & phrases
by hearing them often repeated; the
one thing to be avoided is to make ^{a child} him
tell what he knows; of course he will
tell a great deal & that is all ^{well!} right,
but he must not be required to do so,
whether ~~by way of~~ his own profit or for
other people's gratification.

There are numbers of ways in which a child
may use his mind & even his hands
& ~~propitiously~~ in which no definite achievement
is required of him. He can play shop
with a real pair of scales & measure with a real
footrule; the length of his paces can be ascertained
& he can pace a given path & room -
paces at greater distances. He may
not be as smart as the London cabman who
directs you - "Where is Tomkins Street?" "First
turn to the right, third to the left," but he may
know that such & such a path or house or
church is on the right - that is, as you are going,
on the left as you are coming back.

He may tell you the trees on the doors of flowers
 he has noticed between such a gate & such a turning
 the pictures on the right-hand wall as you go
 into the drawing room, & so on, & so on. This habit of observing will
 serve him well in after life.

He may learn not only distance & position but also
 directions; he must learn the points of the compass
 & learn able to step out - east or west, so many
 paces this way & so many that. He should in
 fact spend most of his time out of doors. He
 should get the ideas of boundaries, mountains,
 cities, plains, all the elements of geography,
 with the help of such mounds, pools, brooks &
 villages as he comes across in his walks.

Then, we ~~never~~ do not begin to know
 things until we can name them, & a wide
 range of natural objects should be as familiar
 to him as ^{as} robin & daisy. But all the sort
 of information ^{he gets} imparted to him must be given
 incidentally, when he chances to ask, ^{What} ~~What~~ is it?

He can be taught to see, too; but his lessons
 should come to him as games, that is, he
 should not be required or expected to know
 with shut eyes "Ten things about the corn
 in that field" -- "About that cottage garden," & so on,
 but he will know & will enter into the spirit of the
 game.

Indoors, every nursery has its own
 occupations for both afternoons & winter
 evenings. There are the nursery water colours &
 crayons; plasticine or clay; paper cutting &
 folding (with corkyolly birds, boats & the like);
 puzzle maps, picture books, various
 needle-crafts (with big needles); there should
 be a ball game & a box of dominoes for
 early counting; a lot of letters, too, to be
 learned by the sound, not name. For children
 under six may do a good deal of reading
 phonetically taught. Better still, there are
 numbers of rondeles ^{other} & dancing games,
 & every sort of round game that a small
 family can play. If the playroom is
 large enough, there are skipping rope, chuckle,
 cock & ball games all of which are very good
 & better for most families than organised games
 like cricket.

But I have treated the question of indoor
 outdoor occupations elsewhere, & moreover, it is

a question ^{is} ~~being~~ ^{the} more satisfactory treated
 by other writers in our 'Baby' numbers;
 indeed, the lives of little children will no
 doubt be approached from ^{various} ~~a variety of~~
 standpoints, & all that I am concerned
 to ~~ensure~~ ^{urge} is the division of child life
 into at least three periods, each ^{under} ~~with~~ its
 own general law:-

Children under three or four, ^{who} have to
 much to learn on their own account
 that any attempt to teach them either to
 do or to know is likely to prove disastrous.

Children from four to six, who are eager
 both to know & to do, & are at leisure to
 learn; but a certain want of nervous stability
 makes it undesirable that they should be
urged to achieve with their hands, or tell
 what they know.

Children from six to eight, who are capable
 of much progressive work in a pretty wide
 range of subjects; they tell what they know
 with delight & show no signs of fatigue;
 they have ~~received~~ ^{acquired}, too, at the nervous stability
 which enables them to ~~hold~~ ^{retain} & build, &
 attain some degree of perfection in various

small handwriting.

The "infinite" persons of the Renaissance, even of our own times, can no breathe. On we persons of low intelligence, we ask, or how did they do it all? Every preparatory school knows how. Perhaps few boys enter public schools who could not pass 'Responsions'. I once heard a ^{of a Public School} Headmaster say, "A boy does as much Latin now by the age of twelve as he will ever need for examination purposes, & he spends the next eight years in doing four years' easier or same work. The man has not he climbed at twelve he is still climbing at twenty. A clever boy of twelve could easily pass Responsions."

That is a great achievement no doubt, but it is not sufficient, & I hear that "The Preparatory Schools are greatly elevated just now as to the best methods of teaching English literature," - including history, science, economics on their literary side; what the President of the Board of Education has described as the Modern Humanities."

Years we have found that it makes a strong appeal in elementary schools; has work within its limits; on the ~~perceptual~~ ^{syllables} side for children of quite another class, & the poor vocabularies & sordid associations of such children make practically no difference; these children are very happy in the work & show capital results. A boy in a Board School playground was overheard saying to his ~~peer~~ ^{comrade} fellow. "I'm 'll be Aristotle & I'll be Alexander." ^(Nov 1913/14) Richard's 'Lift' was part of his reading for the term & it seemed to have caught on.

An experience in a considerable number of elementary schools ^{confirms} seems to confirm our theory & practice). & we perceive that education is in its nature democratic & that fact we see a promise of stability & judgment in the working classes; we find that every child, even defective, ^{though he} children has a good natural appetite for knowledge, & that the passive resistance which is a brial to teachers comes of errors on their part in the manner of presentation.

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• This very successful method of education
rests upon a few simple principles,
all children have a natural appetite
for knowledge, knowledge is ^{roughly} ~~perhaps~~
information cranked with literary feeling.
This sort of knowledge is not to be got
from school books, nor from lecture
or lessons given by a ~~teacher~~ ^{lecturer}.
They ~~may~~ ^{let} excite interest & enthusiasm
but are disappointing in their yield of
actual knowledge. Boys are capable of
great

tropismus

"The Limits of Talk Teaching"

Sir

Many of the birds to which I belong, the lookers-on, are delighted in your leading articles of yesterday under the above heading. We are not divisible into sheep & goats, the men who have wounded us by ~~forgetting to strike~~ ^{misleadingly to strike} & clamouring for their rights in our hours of peril are made of the same stuff as the others who are giving their lives for us. A prophet of our own instructs us to "think clear, feel deep, hear fruit well;" we do "feel deep" in our British way, that is, we "don't let on," & the war is ours war just because we feel. This is as true of the men who are troubling us as of the heroes we glory in; it is by what we call the merest chance that the fountains of feeling have not been stirred in them & that they too are sent off to the war. But what a blessed thing ^{it is} for the victor & her allies that skilled artisans have remained at home able to supply the needs of the armies with the material of war!

The trouble is that these home-keeping men do not recognize that we all under mortal law, that indiscipline

is⁹ punishable offence.

You, Sir, have put your fingers on the place, we all 'feel deep' but we don't 'think clear'; at any rate, not those of us who have given our minds to rumination on 'false feeling'. Now there are very likely the most intelligent short-educated of our artisans, & if they don't think clear, the fault is the nation's, just as truly as the credit of the heroic ~~unfettered~~ general heroism belongs to us all.

With all our zeal for education, we find false feeling in our schools, which the more ardent minds pick up & later, proclaim from tub or platform. Much of this galling theory is derived indirectly from Rousseau - to whom we owe also very much that is good. Consider his Emile at fifteen!

Cp

Like Emile, our boys & girls hardly know the names of history or the meaning of metaphysics and ethics. They are almost without general conceptions as to what is required by

justice towards the persons, characters, opinions
 & interests of others. It is probable that
 the wrong thinking & consequent wrong acting
 of well meaning & kindly folk are the result
 of an education purely in theory. Like
 Euclid's axiom, we "know nothing of the
moral relations between men & men."

Let us hark back to (Leip. 801

Continued on p. 813 - quoted in the

Let us educate our children to perform

& our men & women will not fail us
 in times of national crisis.

Yours faithfully
 Anxious Antioch

March 25th

21/1/1856

"Die neue Zeit-
bedarf der neuen Schule."

A Schoolmasters' Reversé.

How hard it is to turn your thoughts on! Everything
was a mistake, as far as that goes; but there has been
in every pore for a month is something. This night-
train should help, though: her goes! - Let's face the
situation. I. Michael St. John Harrowby, aged thirty-five,
has got more by good luck than merit; the head-
mastership of the Wintonley Grammar School. His
first thought is, naturally, for wife & children. +
Johnny was badly pinched at Appleton. Dear girl!
She's the chains is at an end for her. She will
enjoy mothering the boarders along with our
own girl.

But her own son be old ^{strong} ~~strong~~ ^{which} ~~that~~ ^{heaps} ~~us~~ ^{have}
latter ~~thought~~ ^{written} upon. Thousands and times
since I got the post - the fair themselves and
children. There's nothing we haven't canvassed,
even the Butler Scholarship for baby Linn, or
why in the world for over the pond again?

O, shade of Jack Hornes, expansive terrible, does
every man. Jack of us eat his plums in his
own corner ^{to the tune of} ~~of~~ ^{aspirants}. What a good boy am I? Or
purpose, effort, ~~reform~~ ^{reform}, for those others who miss
the plums? Well. I have my thoughts, if I could
only get at them. Cakes and ale is not everything.

x x x x

No, cakes and ale are not the whole. I know that
a fair field offers, I wonder what I shall make of
the thoughts ^{about} ~~about~~ ^{the} ~~the ^{last} ~~last~~ ^{year} ~~year~~ ^{last} ~~last~~ ^{year} ~~year~~~~

Three months ago I could have revolutionized the whole educational system - like Moses, who was plucked by enough about the Exodus till his time came, give you a chance. Perhaps, you feel that the other men have experienced on this side; ^{perhaps} is best. But - that's laziness, indifference. Come, Michael, man! You know in your heart - that this chance has come to you just because you have thought out - a few things that should be done! And that's just what the world wants. Somehow, people have grown too humble & teachable to think for themselves. ^{There are} ~~It is~~ a wonderful time, & beautiful times! ^{all} We are so open to conviction, so eager to the right & the true! ^{may be} ~~that we are open to be pulled by~~ the false prophets, with their 'to, her,' & 'to, her!' but then, how ready we are to follow the lead gang with the least-jiff of insight! ¶ In the matter of education, we are hovering around the truth. That education is not merely a preparation for life, but the work of life-time, is boldly announced. And, given this much insight, is it conceivable that the education proposed is - ~~not~~ learning? But that we are, then shall we perceive that the learning of the schools is no more than the learning of the dicta? Well, well! we begin to ~~learn~~ by the prophets if we haven't - yet caught this passion. Like religion, education is nothing, as it is everything - a consuming fire in ^{the} your bones. Now is it that we don't see through the busy feasting & drinking, filling & sharing that our prime business here is to raise up a

a generation better than ourselves!

Alpenrose 3

x x x x x
New schools for the new times? is the burden of pamphlet - I picked up at - Oppenbach, the outcome of the congress of the deutschen Freidenkerbundes; it is as well to know what is before us. 'Knowledge is power' is not an alarmingly new sentiment; that the people have a right to the power which knowledge gives, that the knowledge which avails is that which qualifies a man for his life as a 'social animal' we are prepared to admit. That - the latent, the feminine, which ~~conquered~~ today in the ^{the best} ~~rooms of thousands of factories~~ ^{is choked} ~~or~~ in a thousand damp cellar dwellings - is to be cherished by the schools of the future to the infinite advantage of the whole commonwealth - that touches a burning question? Not that one is ^{not} sure that cellars, any more than drawingrooms, breed geniuses by the thousand, but - that's not the point: ^{the question is} ~~that~~ the 'pauper population', the 'criminal classes' - I shudder on us that such phrases are possible to our English speech. What a hell is waiting for his brow who shall see ~~our way out of this clough~~! The poor - yes, we are glad willing to have ~~them~~ ^{the poor} always with us to instruct us in righteousness; but ~~there~~ - what hope for us of health & beauty as a nation with this cancer at our bowels? ^{May} Heaven raise us up a man who ~~can~~ ^{shall} ~~lead us from our dark distress~~ ^{lead us to our dawn}! But - apart from that, the 'unspeakable' residents - how do we stand? That -

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That - is, where there is work & bread, how do the
people fare for education, & what are the chances
for a working man's child blessed with talent or genius?
Solubly good in the large towns: in ordinary cases,
the possibilities of education are limited by the
length of time the parents can afford to keep their
child: indeed, the law steps in to constrain the
parents to fix a minimum standard of attainment
without which the child is not free to labour: he
must read, though not fluently, write, though not-
easily nor correctly, must be able to add & subtract,
divide & multiply, with some readiness. This is not
much, but it is a setting of the father's eyes for the
child of genius; I suppose his parents are able to
feed & clothe him during his adolescence, his
prospects are good. He wins scholarships at the
~~elementary~~ ^{first} school, which carry him through the higher school,
& here, he may win scholarships which will cover
his university career. I know of a dozen instances
of ~~young~~ university men who have worked their
way up from very low estate - the sons of
journey-men labourers, of mill 'hands', of
petty traders; & that with honour & consideration
lost, for school & college alike bid for brains,
rough always ^{being} not out of the pure motives for their own
status depends on the men they turn out - Well,
this state of things is a ^{matter} ~~is a matter~~ propter: in Scotland, as well as
further afield, they manage these ^{matters} ~~roughly~~ better:
but 'reform' is in the air; our whole educational
system is ^{about} ~~in~~ being overhauled. ^{meanwhile} ~~meanwhile~~,
it is pleasant to know that education is possible to the very

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son of the poor man who is born a genius, & is
blessed with self-denying parents, & - one more
qualification - who lives in a town.

-What have we here? - Nothing! says Pädagoge Diesterweg
has more attraction for men than the Truth. Copied it -
he will wander into distant lands over desert &
mountains, will search the depths of the earth, will
climb into the heavens. no effort is too hard for him to
fear - no obstacle too fearful, no task too hard: his
Soul thirsts after truth. This is suggestion, the
conclusion that in the schools the children should be
nourished upon truth, goes without saying. But we
come back to Pilates world. famed questions. which
is ^{this more for} ~~an~~ ~~specimen~~ ~~of the~~ ~~verbiage that passes for~~
~~wisdom?~~ ^{however}

My pedagogy means something, though. "Moses, Moses,
and immer Moses" is the burden of a bitter cry. It ^{is} ~~is~~
^{complaint that in the German} ~~appears that a sixth~~ ^{sometimes more} ~~of the time spent~~
^(in elementary schools) ~~in school~~ is devoted to religious instruction: Bible lessons,
& psalms, Catechism hymns. What time is left for
is the cry. for literature, for metaphysics, ethics, ^{that} ~~that~~ ^{is} ~~is~~
the store of wisdom that should be laid open to ~~the~~
children of poor as to rich? ^{after all, we are ignorant} ~~as in the fable~~
^{well in advance} ~~stands~~ ^{after all}. Nowhere with us are two out of twelve,
much less sixteen out of twenty. Your school hours
devoted to religious instruction. Psalm, hymn &
Catechism has, departed. The Bible lesson is pared
down to a shred. ^{He does not} ~~see that we have deprived~~
the people of the Classics, the Metaphysics, the Ethics,
as well as the Religion - peculiarly their own. Instead,
we have put into their hands 'readers' - scraps of science
of history, geography, - saw dust, that cannot late
float downwards when fruit upwards in human evil.

'Deutscher Friedenkerbundes': it is as well to know what
is before us. "Nothing" says Pädagoge Diesterweg. "he
has more attraction for man than the Truth. To find it
he will wander into distant lands over desert &
mountains, will search the depths of the earth, will
climb into the heavens: no effort is too hard for him to
find: no obstacle too fearful, no storm too hard: his
Soul thirsts after truth." This is suggestive, & the
conclusion that in the schools the children should be
nourished upon truth, goes without saying. But we
come back to Pilate's world. famed questions: this
is ^{this more part} ~~an~~ ~~specimen~~ ~~of the verbiage that passes for~~
~~wisdom?~~

My pedagogy means something, though. "Moses, Moses,
and immer Moses" is the burden of a bitter cry. It ^{is} ~~is~~
^{complaints that in the fatherland} ~~appears that a sixth~~ sometimes more. ^{for the time spent}
^(in elementary schools) in school is devoted to religious instruction: Bible-lesson
& psalm, Catechism hymns: what time is left for
is the cry. for literature, for metaphysics, ethics, what not,
the stores of wisdom that should be laid open to the
children of poor as to rich? ^{after all, we are in the front}
^{well in advance} rank after all. Nowhere with us are two out of twelve,
much less sixteen out of twenty-four school hours
devoted to religious instruction. Psalm, hymns &
Catechism have departed: the Bible-lesson is pared
down to a shred. ^{And, all the time} we do not see that we have deprived
the people of the Classics, the metaphysics, the Ethics,
as well as the Religion - peculiarly their own. Instead
we have put into their hands 'Readers' - scraps of science
of history, of geography, - sawdust, that cannot but
float downward sheer fruit-upwards in human evil.

But here is matter that concerns us more closely. We
~~can~~ go up, not for the schools; good well; nothing
 new in that. For we have it. - "Wie? - sagt Prof. Dodd. Ross

in seiner neuesten Prognose: "Moses oder Darwin."

Dodd. Ross is plucky or reckless, but that's the situation.
 What think ye of Moses? is the crux. In worst fit is
 a man may let his own thoughts simmer, but
 the young will have something definite, and you can't
 hide anything from them. Say nothing, they'll know
 what it means as well as if you proclaimed yourself
 from the house-top. Well, as a matter of fact, it is not

Moses or Darwin? with me. I receive both, not by way
 of compromise, but in ~~entirely~~ ^{entirely} faith believing that
~~each~~ ^{each} speaks a revealed word. But how in the world
 to put it to the boys? They will take sides, they doubt

your sincerity if you don't. Let's see. Truth lies at the

bottom of all, we must go deeper. I have it! Loyalty
 shall be our key-note. In a home, the children
 are under natural conditions, each develops on
 his own lines. In a school, you must have
 an enthusiasm, must strike a note that
 vibrates in every breast to secure the common
 feeling without which there is no life. Loyalty
 will do. childlike loyalty to each other, with
 school to their homes, to those in authority; then,
 the highest enthusiasm, the loyalty of Christian
 service. Hardly as how to work it yet; but when
 one is steadfastly purposed, ways arise. Supposing,
 then, the loyalty that does not permit itself to become
 disarming

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dishonouring thoughts: well, what then? Suppose
pursuing loyal service kindled in some hearts & affecting all
the rest, more or less, is all criticism to be tolerated &
disloyal? As the boys to put into the world ignorant
of the questions that are searching many hearts, to be
staggered by the first shocks of evidence & opinion running
counter to the old thoughts? ~~That will not do, no:~~ but how
could I could do the boys the like intellectual service
that Emerson has done for me & many another?

It is difficult to put into words, but; somehow, you
are landed on the other side of the controversies of the
day: they are genuine interest, but not vital
to you. It is just, as to compare lesser things, with
great, as the husband of a famous woman might
listen to ~~entire~~ discussions about his wife's
situation works in published letters. Are they hers, or
are they not? Do they disclose parts of her life
or fancies? Are the opinions that enter the
months of her best characters truly her own? More
interesting to hear what the world says, but for him, she
knows where the world guesses. Besides, these
things are not vital: the vital thing is her self
in her mutual relations. So, ^{but} infinitely more so,
your apprehension of the highest, your cognisance
of the highest, supreme relationships. Reveal to
the eyes of youth the vision of the infinite loneliness,
lay bare the heart of youth to the drawings of the
irresistible tenderness, let them know, of their
own

own internal knowledge, not -

44p8pneu56

The thoughts of God are broader than the measure of man's mind,

And the heart of the Eternal is most ^{wonderfully kind} ^{and infinitely} ^{space of life} -

And all other knowledge ^{relationships} will settle themselves
Thus only, is it possible to live joyfully, purposefully, deeply
Without this - madness! or the foolish playing of
foolish mummery's part in the presence of the eternal
verities.

But, boys religiously brought-up, turn
not-indifferent, or ill-exactly, when they have had
the outward visible signs instead the inward part, or
being signified of all sand-dust; this is the strict
testimony. The soul was laid open to the touch of the
divine tenderness can go away & forget. Go away, a
helpful soul may, but come back, it needs must!
Well, it is something to see one's work; but, how to
do it? As any sets, seeing these things, a man
must presently all his days wait for light.

In this connection, what of the Sacred Books? 'Yes, but -
God said?' Here at any rate must be unalterable
conviction: unalterable, herefore, in the grounds of
must be deeper ~~broader~~ ^{deeper} ~~than~~ ^{than} - ~~help~~ - ~~conviction~~ &
understanding every point of attack. Here is revelation,
its claim to be resting upon internal evidence
alone - the quality of that which is revealed. And what is
the subject of revelation? The history of the people or
all the years? The history of the beginning, predictions of
end of all things? It may be that upon the one or upon
the other the light is thrown through "curtained windows, richly
light."

In this connection we must face the attitude of public opinion with regard to the Sacred Books. "Yea, Lash God Said" is the question of the hour, and probably will be the question of the hour so long as the world endures. We who teach must hold unalterable convictions in this regard, unalterable & therefore our grounds must be deep, broad, and high, covering and underlying every point of attack. We must know with absolute certainty that here is revelation - its claim to be so resting upon internal evidence alone, the quality of that which is revealed. Let us ask what is the subject of revelation. The history of the people called Jews? The history of the beginning, & predictions of the end of all things? We are told ^{that} upon the one as upon the other the light is thrown "through storied windows richly light"; that the apple & the garden bear no more direct material interpretation than the 'tree' which bears twelve manner of fruits whose leaves are for the healing of the nations"; that "without a parable spake he not unto them" applies more or less to what we call ^{the} history of the Bible. Perhaps the marvellous and ~~miraculous~~ ^{inspired} quality of the Scriptures is more brought out by attacks upon their historic truth than in any other way. Whether men choose to regard the story of the Fall as a record, a poem, a fable, a parable, a vision its inherent teaching is the same. We have here the story of the decline and fall & hope to

rise again of every form of man.
 The history, of the Jews, again, what is it
 more, say the enlightened, than a collection
 of the omphos of the heroic age of a nation—
 when the gods walked with men?
 Myths that have their parallels, often curiously
 close, in the sacred legends of nations
 to which we do not allow divine inspira-
 tion? Here, again, the history justifies itself
 by its truth to human experience. The sun
 stands still, even now, for the finishing of
 our righteous acts; the Jordan parts before
 us in our extremities. Here we have
 parables of our lives to be spiritually dis-
 cerned; and, more, here we have an
 unfailing key to the interpretation of our
 times—this is by inspiration of God.

x x x x x
 The 'Carnage' the wholesale slaughtering,
 ascribed to Almighty God, wrought direct-
 ly by his hand, or according to his
 will are brought forward as irreconcilable
 with our conceptions of the All-good.
 These things happen to-day, and we have
 not the courage to ascribe them to God.

to God, How amongst us is able to stand, say, Thou?
 He clay me, my fellows, yet will it trust in him? He does
 not say, here is the finger of God: some describe these events
 by a string of epithets, all of more or less paganistic origin.
~~They are~~ Fortune, the Stars, the Fates, work us mischief.
 We suffer from misfortunes, mischances, calamities,
 Catastrophes, disasters, calamities. ~~More~~ reassuring
 doubtless, more scientific than the creed of the old
 Testament. Is it true, then, that flood & famine
~~slaughter~~ in battle are the will & the work of the good God?
 The Old Testament asserts as much, & the New, has a
 tender word about a sparrow falling to the ground
 which goes to prove that all these things are at any rate
 permitted. What then? Why? Perhaps, that death, perhaps,
 less momentous than we suppose;
 is noway final whether in regard to opportunity or
 existence: what if it ~~was~~ ^{gives} even a chance to try again?
 Well, we cannot know: revelation is silent: science,
But, when science has a definite utterance to make
 about the facts of life under her eyes, we shall hear
 what she says about these other mysteries. At any
 rate, in the Bosom where every pain found its pity,
 there was none for the three who tasted death: only
 for the priest that mourned them. And for all the
 anguish of life, the miseries of the mind distressed
 the workings of the suffering body, who shall find this
 pain intolerable when he thinks upon the Cross?

X x x x x

The schoolmasters must face the situation: we must
 shrink nothing, take nothing for granted. We must fortify
 the boys against attack, - even though for a chivalrous
 defence. Surprises are fatal. Regretment that he has
 been allowed to cut upon a figure ~~that he has not been~~
~~warned & prepared for this~~ is as a traitor in the camp.
 The youth assumes that ~~there is~~ no defence ^{is possible} ~~to~~ ^{depend his faith}
 & to be sure, he would have been instructed to ~~make it~~
 but gives himself over. The enemy has not taken him,
 but then, if the army behind ~~has~~ has been routed,
 what's the good of struggling? As for definite tactics,
 suppose we concede for the moment: you are ^{to} ~~arguing~~
 take all that is attacked ~~others~~ by regular troops - light
 skirmishing hardly counts - other, see where we are.
 The earthworks brown up from time to time as
 badly torn up. ~~it is true~~: but the ~~substance~~ fortress of
~~truth~~ is ~~quite~~ intact. Panic gives way to confidence; con-
 fidence, we are ready: not only so: we take up the offensive
 our position is proof against all sallies: ~~the~~ the enemy
 who are ~~open~~ ^{exposed} to attack. This seems ~~more~~ important:
 defensive warfare is never carried on with the enthusiasm
 of conviction which warms him who attacks.

As a matter of fact, we are prepared to yield no
 iota of the Sacred Scriptures. ^{What} of the Revelations of
 the Old Testament, and of the Apocalypse, we say, only
 Lord, I believe that ~~human~~ ^{God's} ~~word~~ ^{will}
 But, alas, I do not understand! -
 But in to say, we ~~freely~~ ^{freely} ~~would~~ ^{would} yield the ~~old~~ ^{old} ~~canon~~
 for ~~interpretation~~ ^{as} ~~science~~ ^{science} shows ~~things~~ ^{things} to be ~~what~~ ^{what}